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Sex of parent, (referred to, or the speaker).	Sex of child.	Kamarakoto word.	Makuchi word. (Williams)	
Male	Male	mumun ("my son" = umo).	mumu (umu)	mure
Male	Female	(y)entsi	enji	mure
Female	Male	(u)rmɛ	(u)-n-re	(u)-n-re
Female	Female	manon (u)rmɛ	(not given)	(u)-n-re

(u)rmɛ and its cognate (u)-n-re are both used not only specifically for the son of a mother but also for any child of a mother. Williams gives the Makuchi word manon, obviously the same as the Kamarakoto word, as meaning an unmarried female.

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[597] Adopted children, common in this society, are called narimanga (regardless of sex) but they are normally spoken to and of as if they were natural children.

Grandparents: As with parents, only the sex of the person referred to is taken into account.

	Kamarakoto.	Makuchi (Williams).
Grandfather	tamo	tamo, tatamo
Grandmother	noi³	no, go-go

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[888] As in most European languages, these words are also used to refer to old and (as a rule) venerated persons.

Grandchildren: In marked distinction from the specificity of most of the relationship system, no account is taken of the sex of either party in referring to a grandchild.

	Kamarakoto.	Makuchi (Williams).
Grandchild	pa³	pa

If for some reason sex must be mentioned, it is done as for any person or animal, i.e., by using the words for "male" and "female":

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Fig. 75 — Kamarakoto Piache and Family.

A piache, his wife, and her two sons. From left to right these individuals are Nos. 39, 38, 40 and 41 of our detailed records. The two boys are the woman's sons by a previous marriage, adopted by her present husband. The family lives at Benné, where the man (pseudonym "Lorenzo") is to'-eta'.

parents and children, and friends there are evident expressions of pleasure and consideration, exchanges of gifts, and efforts to please. Children play together in greatest amity (Figs. 81, 82)[2] and it is common to see boy chums who are almost always together and often stand arm in arm.

Children in general lead unusually happy and secure lives. Although not given tasks beyond their strength, they are not treated as something apart from adult life but are integral members of society like everyone else and share in all activities on an equal basis. They are well treated and deferred to as much as one adult would defer to another. They seldom need disciplining, because they act much like their elders beyond a greater playfulness, which is quite innocent, and no adult activities are categorically forbidden them. We never saw a child disciplined and saw few cases of their needing it, in our opinion. The small babies cry infrequently because they usually get what they want without crying. Several times when a baby cried for something that an older child had, the older child gave it, even if a little reluctantly.

Until they can walk, children almost never leave their mothers. They are carried everywhere in the baby-sling, to such an extent that a sling with a baby in it seems part of an adult woman's costume (Fig. 83).[2] The baby never feels insecure, because he is always with his mother, and he is never hungry, because her breast is always there for him to help himself. He is an honored and protected member of society from his first breath. There can be little doubt that much of the placidity and amiability of the people has its origin in the baby-sling. Most civilized mothers could learn a great deal about the psychological, if not the physical, care of infants from the Kamarakotos. Their system does not, as some theorists would suppose, produce what we would call "spoiled" children, but produces happy and reasonable ones.

Some Carib tribes have practiced extensive infanticide and perhaps some still do. Of course the Kamarakotos deny this in their case, and it is so contrary to their characters that they are doubtless truthful in this denial. They seem greatly to desire children. Orphans are adopted, usually but not always by a paternal uncle, as a matter of course and are in every respect treated like their own children by the foster parents. No woman said or seemed to feel that she had too many, or even enough, children.

Modesty.

The Kamarakotos are extremely modest, but only on one point. Adults do not expose the pubic region, even before members of the same sex. Men and women show no particular reticence in performing physiological functions in plain sight of persons of either sex, but manage to do so in such a way that the pubic region is not in view. Very small boys are not embarrassed at being quite naked, but as soon as the loincloth is put on they begin to show modesty.

2 [see pp. 265a and 265b, category 116 - Analyst]
2 [see p. 280a, category 116 - Analyst]
[text continues on p 266]